

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

“Pray as you have seen me praying”

Ṣaḥīḥ Al-Bukhārī no. 7246

Step By Step Guide On How To Pray Like The Prophet ﷺ

{Fully Referenced From The Qur’ān & Authentic Sunnah}

48 Points Taken From The Book Description of
the Prayer of The Prophet ﷺ by
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise be to Allāh alone, and may His peace and blessings be upon His Messenger and Slave our Prophet Muḥammad, his family and his companions.

The aim of this brief booklet is to explain how the Prophet Muḥammad (ﷺ) used to perform his prayers. This is a presentation to every male and female Muslim so that they may strive to take up the Prophet's manner in performing their prayers as a model for them. The way in which women pray is the same as the way in which men pray in every part of the prayer; prostration, sitting, and so on.

It was narrated by Mālik ibn Al-Ḥuwayrith (رضي الله عنه) who reported that Prophet Muḥammad (ﷺ) said:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

"Pray as you have seen me praying." Ṣaḥīḥ Al-Bukhārī no. 7246

Therefore, here is a step by step description of the Prophet's manner of prayer, I have placed headings to make it easier to follow:

Facing the Qiblah

- 1) One should turn their face and whole body towards the Qiblah (the direction of the Ka'bah in Makkah)¹, intending in their heart for the specific prayer to be prayed.²

Opening Takbīr

- 2) To begin by pronouncing the 'Takbīrat Al-Iḥram' – that is to say:

اللَّهُ أَكْبَرُ

*"Allāhu Akbar"*³

Raising the Hands & Placing of The Hands

- 3) One should raise their hands up to the level of the shoulders⁴, or in line with the earlobes, while pronouncing 'Allāhu Akbar' (Opening Takbīr).
- 4) Then, place one's right hand over the left hand and left wrist;⁵ and it is allowed to put them both either on one's chest, beneath the navel or above the navel.⁶

Position of Ones Gaze In Prayer

- 5) To look (whilst standing) either at the place of prostration, or looking straight ahead or down at one's feet.⁷ It is prohibited to look up while one is praying.⁸

Reading The Opening Supplication

- 6) It is Sunnah that the worshipper recites any of the opening supplications found in the Prophetic Sunnah, saying:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ

*"O Allāh, separate me from my sins as You have separated the east and west. O Allāh, cleanse me of my sins as the white rope is cleansed from dirt. O Allāh, wash off my sins with water, snow and hail."*⁹

Or, one may instead say:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

*"Glory and praise be to You, O Allāh. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You."*¹⁰

It is best to alternate between each of these supplications, each one by turn; this would be the most complete manner in following what the Prophet (ﷺ) did - one should not recite all of them together in one prayer.

7) After reciting the opening supplication, the worshipper says:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"A'ūdhu billāhi min ash-shayṭān ir-rajīm"

"I seek refuge with Allāh from Shaiṭān (Satan), the outcast (the cursed one)."¹¹

8) One then says:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Bismillāhi ir-Raḥmān ir-Raḥīm."

"In the Name of Allāh, Most Gracious, Most Merciful."¹²

Reciting Sūrah al-Fātiḥah

9) Followed by reciting Sūrah al-Fātiḥah¹³ (the first Sūrah of the Qur'ān):

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ ﴿٦﴾

"Al-ḥamdulillāhi Rabbil-‘ālamīn. Ar-Raḥmān ir-Raḥīm. Māliki yawm id-dīn. Iyyāka na‘budu wa iyyāka nasta‘in. Ihदिनाṣ-ṣirāṭ al-mustaḳīm. Ṣirāṭ alladhīna an‘amta ‘alayhim, ghayr il-maghḍūbi ‘alayhim, wa lāḍ-ḍāllīn."

"In the Name of Allāh, the Most Beneficent, the Most Merciful. All the praises and thanks be to Allāh, the Lord of the ‘Ālamīn (mankind, jinns and all that exists). The Most Beneficent, the Most Merciful. The Only Owner of the Day of Recompense (the Day of Resurrection). You (Alone) we worship, and You (Alone) we ask for help. Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)."¹⁴

Saying Āmīn

- 10) Then, the worshipper should say "Āmīn" after reciting Sūrah al-Fātiḥah loudly if the prayer is said loudly; and whisper it in inaudible prayers.¹⁵

It is Sunnah for the Imām and the members of the congregation to say it out loud when Qur'ān is recited out loud, and to say it silently when it is recited silently.

One Who Is Unable To Recite Sūrah al-Fātiḥah

- 11) For the one who is unable to recite Sūrah al-Fātiḥah (like a new Muslim), it suffices them to say:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*"Glory be to Allāh, praise be to Allāh, there is no god but Allāh, Allāh is Most Great, and there is no strength and no power except with Allāh."*¹⁶

- 12) It is a Sunnah to then recite (after al-Fātiḥah) another Sūrah or some verses in the first two units of prayer (Rak'ahs).¹⁷

The Qur'ān should be recited out loud in Fajr, the first two rak'ahs of Maghrib and 'Ishā', the Jumu'ah prayer, the two 'Īd prayers, the prayer for rain and the prayer at the time of an eclipse.

It should be recited silently in the Ṣuhr and 'Aṣr prayers, in the third rak'ah of Maghrib and in the last two rak'ahs of 'Ishā'.

Description of Bowing

- 13) After recitation, one should raise their hands up to the level of the shoulders¹⁸ or ears¹⁹ while saying the 'Takbīr' (Allāhu Akbar) and then going down to bow.
- 14) Make sure to bend down such that one's head and back are level.²⁰
- 15) Whilst bowing, place the hands on the knees with the fingers spread out.²¹

Words of Remembrance In The Bowing Position

16) One should be completely relaxed while bowing²² and say:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

*"Glory be to my Lord, the Almighty."*²³

17) It is best to repeat this thrice or more. It is also advisable to say, in addition to that:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

*"Exalted Are You O Allāh our Lord, and by Your praise [do I exalt you]. O Allāh! Forgive me."*²⁴

or

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

*"All Glorious, All Holy, Lord of the Angels and the Spirit."*²⁵

or

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ

*"Exalted are You and by your praise [do I exalt you], there is no deity worthy of worship except You."*²⁶

or

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعْتُ لَكَ سَمْعِي وَبَصَرِي وَخَوِّي وَعَظْمِي وَعَصْبِي

*"O Allāh, to You I bow (in prayer) and in You I believe and to You I have submitted. Before You my hearing is humbled, as is my sight, my mind, my bones, my nerves..."*²⁷

or

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

*"Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty."*²⁸

18) It is not permissible to recite Qur'ān while bowing or prostrating.²⁹

Rising From The Bowing Position

19) One raises their head up from bowing, and raising their hands to the level of their shoulders or ears, saying, in case of being Imam or praying alone:

سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ

*"Allāh listens to him who praises Him."*³⁰

20) Followed by saying, whilst in the standing position:

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

*"O our Lord! All the praises are for You, many good and blessed praises."*³¹

21) But, if the worshipper is praying behind the Imām, he should say when rising up:

رَبَّنَا وَلَكَ الْحَمْدُ

*"Our Lord, [and] to You be all Praise."*³²

22) Whilst standing the hands should be placed back on the chest or where they were before bowing (i.e. previous standing position), for both the worshipper and the Imam.³³

Description of Prostration

23) To prostrate saying "Allāhu Akbar" (Allāh is Great). One should touch the ground with either his hands or knees first - whichever is easier for him.³⁴

24) One's fingers and toes should be directed towards the Qiblah and the fingers should be joined together and not separated.

- 25) The palms should be level with the shoulders or level with the ears.
- 26) The forearms should come off the ground³⁵ and not be placed on it like a dog does.³⁶
- 27) The toes should be pointing towards the Qiblah and the heels should be together.³⁷
- 28) While in Prostration (the following) should be read thrice or more:

سُبْحَانَ رَبِّيَ الْأَعْلَى

*"Glorified is my Lord, the Exalted."*³⁸

- 29) It is also advisable to say, in addition to that:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

*"Glory be to You, Our Lord, and I praise You. Our Lord, forgive me my sins."*³⁹

Or

سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ

*"Exalted are You and by your praise [do I exalt you], there is no deity worthy of worship except You."*⁴⁰

Or

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجَلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

*"O Lord, forgive me all my sins, small and great, first and last, open and secret."*⁴¹

Or

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ
وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

*"O Allāh, to You I prostrate myself and in You I believe. To You I have submitted. My face is prostrated to the One Who created it, fashioned it, and gave it hearing and sight. Blessed is Allāh, the Best of creators."*⁴²

Or

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

*"Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty."*⁴³

- 30) It is recommended to offer a lot of supplication during prostration, because it is a time when supplication is likely to be answered.⁴⁴

Sitting In-between The Prostration

- 31) Then, while saying the "*Allāhu Akbar*", the head should be raised and one should return to the sitting position at ease, allowing every bone to return to its proper place.

While sitting, one should observe the Iftirāsh position (Iftirāsh means sitting on the left thigh with the right foot planted on the ground with the toes pointing towards the Qiblah)⁴⁵ or Iq'ā' position (Iq'ā' means resting on both heels and feet).⁴⁶

- 32) Then, one must prostrate again saying "*Allāhu Akbar*" and repeating during his prostration what he did and said in the first prostration.

Sitting of Rest

- 33) Then, the worshipper raises his head saying "*Allāhu Akbar*" taking a pause similar to the pause between the two prostration; this is called 'the pause for rest'.

It is recommended to have the habit of sitting for a brief rest at the end of every second prostration, except when sitting for Tashahhud immediately after the prostration⁴⁷. But there is no sin if he does not perform it.

- 34) After the pause, one rises up to stand for the second unit of prayer whilst supporting oneself with the hands against the ground⁴⁸ or the knees if its easier.
- 35) Now, the second unit of prayer is performed exactly as the first only without the opening supplication. Also, it should be made shorter in length than the first rak'ah.
- 36) If the prayer consists of two units of prayer as the morning prayer (Fajr), Feast prayer ('Id), or the Friday prayer (Jumu'ah), the worshipper sits after the second prostration.

Sitting For The First Tashahud & Its Description

- 37) After rising from prostration, one sits with his right foot erect, and sitting on his left foot laid down.⁴⁹
- 38) One's hands should be placed on the thighs and knees, and the end of each arm should not be far apart from the thighs.
- 39) Pointing with the index finger in the first and last Tashahhud takes place from the beginning to the end of the Tashahhud.⁵⁰
- 40) Then, getting back up on their feet for the third Rak'ah – and this is the fourth place where raising the hands is recommended⁵¹ - and then proceeding to the fourth Rak'ah.
- 41) This is to be done in every Tashahhud. Then the Tashahhud should be read:

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا
وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"All the compliments, prayers and good things are due to Allāh; peace be on you, O Prophet, and Allāh's mercy and blessings [be on you]. Peace be on us and on the pious subjects of Allāh.

*I testify that there is no Deity worthy of worship but Allāh, and I testify that Muḥammad is His slave and His Messenger."*⁵²

42) Thereafter prayers should be sent on the Prophet (ﷺ) by saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ
مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ
حَمِيدٌ مَجِيدٌ

*"O Allāh! Send Your Mercy on Muḥammad and on the family of Muḥammad, as You sent Your Mercy on Ibrāhīm and on the family of Ibrāhīm, for You are the Most Praise-worthy, the Most Glorious. O Allāh! Send Your Blessings on Muḥammad and the family of Muḥammad, as You sent your Blessings on Ibrāhīm and on the family of Ibrāhīm, for You are the Most Praise-worthy, the Most Glorious."*⁵³

43) Then, one should say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ
الْمَسِيحِ الدَّجَالِ

*"O Allāh, I seek refuge with You from the punishment of Hell and the punishment of the grave, and from the trials of life and death and from the worst of the turmoil of the Dajjāl (Antichrist)."*⁵⁴

44) Finally, one may ask Allāh for the good of this life and the Hereafter and there is no problem in supplicating for one's parents or other than them from among the Muslims, there is no problem whether this is done in obligatory or optional prayers.

Ending The Prayer

45) Then, one finishes the prayer by turning their face to the right then to the left such that their cheek may be seen (from behind)⁵⁵, saying each time:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

*"Peace and mercy of Allāh be on you."*⁵⁶

- 46) In case of a three unit prayer, as that of Maghrib (evening prayer), or a four unit prayer like that of Ṣuḥr (noon prayer), 'Aṣr (late afternoon prayer), or 'Ishā' (night prayer), the worshipper stands up after reciting the Tashahhud according to the manner stated before, and raises his hands up to the level of his shoulders saying "Allāhu Akbar" when standing for the third unit of the prayer.
- 47) After the third Rak'ah of the Maghrib prayer (evening), and the fourth Rak'ah of Ṣuḥr (noon), 'Aṣr (afternoon) and 'Ishā' (night) prayers, the worshipper recites the Tashahhud, sends Ṣalāh on the Prophet and reads supplications as mentioned above.
- 48) Finally, one ends the prayer by saying each time to the right and left:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

"Peace and mercy of Allāh be on you."

Turning the face to the right then to the left such that the cheek may be seen (from behind).⁵⁷

End of the booklet

Endnote:

The description of the Prophet's Prayer above is a summarised from the book, "Şifāt As-Şalāh An-Nabi (ﷺ)" by Shaykh 'Abdul 'Aziz bin Marzūq Aṭ-Ṭarefe" each point is referenced back to the source, Shaykh Aṭ-Ṭarefe provides detailed proofs from authentic narrations leading back to the Allāh's Messenger (ﷺ), his Companions and the early scholars of Ahlus-Sunnah in his original book in Arabic, I advise anyone that understands Arabic to read it. I have summarised it in 48 points so it's easier to read and understand for the English speaker.

¹ **Şaḥīḥ:** Sūrah al-Baqarah: (2): 150, Recorded in Şaḥīḥ Al-Bukhārī (no. 399) – on the authority of Bara bin 'Azib.

² **Şaḥīḥ:** Recorded in Şaḥīḥ Al-Bukhārī (no. 1) – on the authority of 'Umar ibn Khattab.

³ **Şaḥīḥ:** Recorded in Şaḥīḥ Al-Bukhārī (no. 734) – on the authority of Abū Hurairah.

⁴ **Şaḥīḥ:** Recorded in Şaḥīḥ Al-Bukhārī (no. 736) - on the authority of 'Abdullah ibn 'Umar.

⁵ **Şaḥīḥ:** Recorded in Sunan Abū Dawud (no. 726) – on the authority of Wa'il ibn Hujr. Graded Şaḥīḥ by Imam ibn Khuzaymah (1/54/2) and Imam ibn Hibban in his Şaḥīḥ (no. 485)

⁶ **Notes:** Shaykh 'Abdul 'Aziz bin Marzūq Aṭ-Ṭarefe says: It has not been authentically proven from the Prophet (ﷺ) as to where he would place his hands in prayer while standing. The narrations that have come about different places he would place his hands are all weak. That which is known from the general scholars from the Sahabah and the Tabi'een is that one may position his hands either on his chest or on his belly button or below his belly button and there is no problem with that. See Şifāt As-Şalāh An-Nabi (ﷺ).

⁷ **Notes:** There is no authentic evidence indicating where the Messenger of Allah (ﷺ) would look in his prayer. As for the narrations that have been reported by Anas where he asked the Prophet (ﷺ) where shall I look whilst in Salah? The Prophet (ﷺ) replied by saying: "At the place of your prostration O Anas..." Recorded by Bayhaqi (2/283). Shaykh At-Tarefe mentions this narration is not authentic.

⁸ Recorded in Şaḥīḥ Al-Bukhārī (no. 750) – on the authority of Anas ibn Maalik.

⁹ **Şaḥīḥ:** Recorded in Şaḥīḥ Al-Bukhārī (no. 744) – on the authority of Abū Hurairah.

¹⁰ **Şaḥīḥ:** Recorded in Şaḥīḥ Muslim (no. 399c) - it is proven to be a statement of 'Umar ibn Khattab.

¹¹ **Şaḥīḥ:** Surah an-Nahl (16): 98

¹² **Şaḥīḥ:** Recorded in Şaḥīḥ Muslim (no. 399a) – on the authority if Anas ibn Malik.

¹³ **Şaḥīḥ:** Recorded in Şaḥīḥ Al-Bukhārī (no. 756) – on the authority of 'Ubadah bin Saamit.

¹⁴ **Şaḥīḥ:** Surah Fatihah (1): 1-7

¹⁵ **Şaḥīḥ:** Recorded in Şaḥīḥ Al-Bukhārī (no. 780) and Şaḥīḥ Muslim (no. 410a) – on the authority of Abū Hurairah.

¹⁶ **Hasan:** Recorded in Sunan Abū Dawud (no. 832) on the authority of 'Abdullah ibn Abi Awfa. Haafiz Ibn Hajar indicated that it is a Hasan narration in al-Talkhees al-Habeer (1/236).

¹⁷ **Şaḥīḥ:** Recorded in Şaḥīḥ Muslim (no. 396c) – 'Ata' reported it on the authority of Abū Hurairah.

¹⁸ **Şaḥīḥ:** Recorded in Şaḥīḥ Al-Bukhārī (no. 736) – on the authority of 'Abdullah ibn 'Umar.

¹⁹ **Şaḥīḥ:** Recorded in Şaḥīḥ Muslim (no. 391b) – on the authority of Malik bin Huwairith.

²⁰ **Şaḥīḥ:** Recorded in Şaḥīḥ Muslim (no. 498) – on the authority of 'A'ishah.

²¹ **Şaḥīḥ:** Recorded in Şaḥīḥ Muslim (no. 535a) – on the authority of Mus'ab bin Sa'd.

²² **Şaḥīḥ:** Recorded in Şaḥīḥ Al-Bukhārī (no. 793) – on the authority of Abū Hurairah.

²³ **Şaḥīḥ:** Recorded in Şaḥīḥ Muslim (no. 772) – on the authority of Hudhaifah.

²⁴ **Şaḥīḥ:** Recorded in Şaḥīḥ Al-Bukhārī (no. 794) – on the authority of 'A'ishah.

²⁵ **Şaḥīḥ:** Recorded in Şaḥīḥ Muslim (no. 487) – on the authority of Aishah.

²⁶ **Şaḥīḥ:** Recorded in Şaḥīḥ Muslim (no. 485) – on the authority of Ibn Juraij.

²⁷ **Şaḥīḥ:** Recorded in Şaḥīḥ Muslim (no. 771a) – on the authority of Ali bin Abū Taalib

²⁸ **Şaḥīḥ:** Recorded in Sunan Abū Dawud (no. 873) – on the authority of Awf ibn Malik Al-Ashja'i.

²⁹ **Şaḥīḥ:** Recorded in Şaḥīḥ Muslim (no. 479a) – on the authority of 'Abdullah ibn 'Abbas.

- ³⁰ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Al-Bukhārī (no. 736) – on the authority of ‘Abdullah ibn ‘Umar.
- ³¹ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Al-Bukhārī (no. 799) – on the authority of Rifa’a bin Rafi’ Az-Zuraqi.
- ³² **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Al-Bukhārī (no. 735) – on the authority of Salim bin ‘Abdullah.
- ³³ **Notes:** Shaykh ‘Abdul ‘Azīz bin Marzūq Aṭ-Ṭarefe mentioned what seems to be more correct is this position. Also the hadeeth scholar Shaykh Allāmah Badiuddin Shah Ar-Rāshidi As-Sindhi wrote a paper specifically on this topic in which he supported the opinion that it is sunnah to place the right hand on the left forearm after standing up from the bowing position: Ziyaadat al-Khushoo’ bi wad’ al-Yumna ‘ala’l-Yusra ba’d al-Rukoo’.”
- ³⁴ **Notes:** For more information, see Majmū al-Fatāwā (22/449) of Sheikhul Islām ibn Taymiyyah.
- ³⁵ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Al-Bukhārī (no. 807) – on the authority of ‘Abdullah bin Malik bin Buhainah.
- ³⁶ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Muslim (no. 493a) – on the authority of Anas ibn Maalik.
- ³⁷ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Al-Bukhārī (no. 828) – on the authority of Muhammad bin ‘Amr bin ‘Ata’.
- ³⁸ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Muslim (no. 772) – on the authority of Hudhaifah.
- ³⁹ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Al-Bukhārī (no. 794) – on the authority of ‘A’ishah.
- ⁴⁰ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Muslim (no. 485) – on the authority of Ibn Juraij.
- ⁴¹ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Muslim (no. 483) – on the authority of Abū Hurairah.
- ⁴² **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Muslim (no. 771a) – on the authority of Ali bin Abū Taalib
- ⁴³ **Ṣaḥīḥ:** Recorded in Sunan Abū Dawud (no. 873) – on the authority of Awf ibn Malik Al-Ashja’i.
- ⁴⁴ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Muslim (no. 482) – on the authority of Abū Hurairah.
- ⁴⁵ **Ṣaḥīḥ:** Recorded in Sunan Nasa’i (no. 1158) – on the authority of Abdullah ibn Umar. Graded Ṣaḥīḥ by Shaykh ‘Abdul ‘Azīz bin Marzūq Aṭ-Ṭarefe in Ṣifāt As-Ṣalāh An-Nabi ﷺ (pg. 151-152)
- ⁴⁶ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Muslim (no. 536) – on the authority of Tawoos who asked ibn ‘Abbas.
- ⁴⁷ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Al-Bukhārī (no. 823) – on the authority of Malik bin Huwairith Al-Laythi.
- ⁴⁸ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Al-Bukhārī (no. 824) – on the authority of Ayyub.
- ⁴⁹ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Al-Bukhārī (no. 828) – on the authority of Muhammad bin ‘Amr bin ‘Ata’.
- ⁵⁰ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Muslim (no. 579b) – on the authority of ‘Abdullah bin Zubair.
- ⁵¹ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Al-Bukhārī (no. 739) – on the authority of Nafi’.
- ⁵² **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Al-Bukhārī (no. 831) – on the authority of Shaqiq bin Salama.
- ⁵³ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Al-Bukhārī (no. 3370) - ‘Abdur-Rahman bin Abi Laila.
- ⁵⁴ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Muslim (no. 588a) – on the authority of Abū Hurairah.
- ⁵⁵ **Ṣaḥīḥ:** Recorded in Ṣaḥīḥ Muslim (no. 582) – on the authority of ‘Amir bin Sa’d.
- ⁵⁶ **Notes:** For more information on the description of Salah of the Prophet ﷺ refer to the book Ṣifāt As-Ṣalāh An-Nabi ﷺ (Description of the Prophet’s Prayer) by Sheikh ‘Abdul ‘Aziz bin Marzouq At-Tarefe.
- ⁵⁷ **Reference:** Recorded in Ṣaḥīḥ Muslim (no. 582) – on the authority of ‘Amir bin Sa’d. For more information on the description of Salah of the Prophet ﷺ refer to the book Ṣifāt As-Ṣalāh An-Nabi ﷺ (Description of the Prophet’s Prayer) by Shaykh ‘Abdul ‘Aziz bin Marzūq Aṭ-Ṭarefe.